

Haliburton, R.

THE DWARFS OF MOUNT ATLAS.

STATEMENTS OF NATIVES OF MOROCCO AND OF
EUROPEAN RESIDENTS THERE AS TO THE
EXISTENCE OF A DWARF RACE
SOUTH OF THE GREAT ATLAS.

WITH NOTES AS TO

DWARFS AND DWARF WORSHIP.

BY

R. G. HALIBURTON, Q.C., F.R.G.S.

London:

DAVID NUTT, 270-1, STRAND.

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HARRISON AND SONS, PRINTERS IN ORDINARY TO HER MAJESTY,
ST. MARTIN'S LANE,

PREFACE.

IF it is conclusively settled, as it will be, I hope, ere long, that there is a race of dwarfs South of Mount Atlas, I fear I shall not be able to claim much credit for my having made the discovery, for it required very little sagacity to understand, when told by my servant, a highly intelligent Susi, that in Akka, within a hundred miles or so of his native place, there was a race of dwarfs only four feet high, that the story, if true, was very important in an ethnological point of view, and should be looked into. It will be seen that there is really no shadow of excuse for gross personalities in this discussion, as will be clear on reading the evidence which I have been tempted to publish on the subject. It must be remembered that the two men who stand far above all others as authorities on Morocco and the Moors, and who have each spent a lifetime in that country, agree with me in my views. A part of Mr. Hunot's letter is published among the evidence. As for the Right Hon. Sir J. Drummond-Hay, all the world has known of him and his family in connection with Morocco for three-quarters of a century. His father was Minister there before him, and he himself ably represented our country there for over forty years, and almost a half century ago wrote the only work we have which throws any light on the folk-lore and festivals of Western Barbary.

"Purves Hall, Greenlaw, N. B.

"30th September, 1891.

"DEAR MR. HALIBURTON,

"During my long residence in Morocco, upwards of half-a-century, I ought, as may be expected, to be well acquainted with that country and its inhabitants. Though I have travelled frequently in the interior where the Moors and Arabs reside, I have never ventured to penetrate into the mountainous districts, inhabited by wild Berber races, except on the Northern slopes

of the Atlas. The Berbers of the South differ from the Northern people, as much as Gipsies do from the English peasantry.

"They are an intelligent race, skilled as smiths, tinkers, well-sinkers, makers of leather, acrobats, jugglers, fortune-tellers, and professional seekers for buried treasure, and are in possession, as it has come to my knowledge sometimes, of documents and oral traditions about treasure hidden by their forefathers. You were the first to make the Berbers dwelling on the Southern slopes of the Atlas a special subject of study, when you commenced researches ten years ago, and since then you have, in a great measure, been alone in enquiries regarding their legends and beliefs, and have devoted, to my knowledge, much time in patient research, and have taken infinite pains, at some considerable expense, to obtain information as to this unknown field. With regard to the present controversy raised regarding the existence of a dwarf race, I remember in 1888 you wrote to me, from Algeria, about your servant, a native of Soos, having stated that there was in Akka, the country adjoining the Soos district he came from, a race of dwarfs about four feet high, having a reddish complexion, differing from that of the Moors, Arabs, Berbers, or negroes. On enquiries made by me regarding these dwarfs, I found a man from Dra, who described a similar race of dwarfs dwelling at or near Akka, a district adjoining Soos. It is also, as you are aware, a fact that there is a district called Akka near the Albert Nyanza, with a precisely similar race of dwarfs, a coincidence which we can hardly suppose to be a chance one. I had also a late opportunity of questioning a native of Dra on the subject of dwarfs, and he gave without hesitation, and as I am led to believe truthfully, the same account as my previous informant, whom he did not know I had examined; but he said that the Dra dwarfs are called the Little Harateen. He described them as being about four feet high with a red complexion, and short woolly hair. He said 'they are very active, and are more ancient than the larger Harateen, who are sprung from them and resemble them in colour and ways, but are taller from intermarrying with other races. The small people are called "Baraka" or Oulad Mebrok, the Blessed Tribe, or Sons of the Blessed, and are supposed to bring good luck, so we do not like to talk about them.'

“It does not appear that the dwarfs are as numerous in North as in Equatorial Africa, but *of their existence I have little doubt. I have met individuals occasionally of this race*, as described, before I knew of the interest which is at present attached to these people, and so had not taken an opportunity of conversing with them.

“I regret to have seen articles and letters addressed to public journals calling in question the accuracy of the interesting account you gave at the Oriental Congress of the Dwarf Race in Morocco. I hope you will ere long publish for the benefit of the literary world the result of your researches regarding the history of the people dwelling on the Southern slopes of the Atlas.

“I remain,

“Yours very truly,

“J. H. DRUMMOND HAY.”

I have received a letter from Mr. W. B. Harris, which shows that *pro* or *con*, the subject of the dwarfs is likely to be cleared up before a year elapses. In it he says, “I am intensely interested in the dwarf question, and intend leaving for Morocco in November, when I shall make every possible inquiry about the subject, and I hope to meet with success. *Of the existence of dwarf tribes there I have absolutely no doubt.* While in the interior, I made the acquaintance of a leading Moor, who told me that such dwarf tribes existed, and that he was yearly visited by three or four dwarfs on business. I have often been asked by Moors whether it was true that there was a race of people to the South known as Beni Kerbou, with dog’s heads, and also a race with one eye. Beni Kerbou means, ‘the sons of dogs’” (see pp. 28, 29, and 30).

It turns out that not much more than a hundred miles from the French frontier, in the country inhabited by the Beni Znassen, and in the Ait Atta country, near the head waters of the river Did, there are towns or villages of these dwarfs, which could probably be reached by competent explorers, if reticent as to the object of their travels.

Thirty-five natives, who are from every important district from the Atlantic to Tafilelt, state that towns or hamlets of these dwarfs are to be found at or near the following places, viz.:—

in Akka, at or near Akairi, Akka-Igan, Guil, Itonayli, Tamzrat, and Tadakoust, and also in the mountains of Kaleez; at Tazzawalt in Sus; and also a few in Haha, and Schedma; in the Dra Valley, at or near Taurirt, Ait Tinker, Ait Souk, Ait Sheltar, Tamanart, and Valley of Imini; south-east of Dra, at or near Asa, Atoum-ribet, Tasker-Yekn-ishet, Bani-Youssi, and River Dora or Didoo, near Tinzone; East of Demnat, at or near Ait Messad, Ait Messal, and Ait Bensid, in the Ait Atta country; in the country of the Beni Znassen; and at Iguilmim, in the Sahel.

"There is safety in numbers" in this matter, as to not only my sixty-five informants, but also my interpreters, ten of whom, in all, were successively employed by me between November and June last, and all of whom spoke Arabic either as their native language, or as fluently as natives. No European can speak Shilhach, the language of Southern Morocco, but most of the natives of that country, that come to Northern cities, speak Arabic, and two or three of my Shilhach informants were able to speak English.

The following is an extract from a letter recently addressed to Mr. Meakin by myself:—

"The country South of Mount Atlas is a perfectly distinct one from that north of that range. Mr. Hunot of Saffi, the best authority on Morocco as to the Moors, though living so far South, admitted to me that he knew little or nothing of Southern Morocco. You do not profess to lecture on the Sus and Dra country. You have never been there nor made it a special subject of inquiry, and De Foucauld's few fragmentary bits of information as to the people there, are all that can be gleaned from books. You are aware that I am the only living man that has made their beliefs and traditions a special study, and that it is ten years since I began my investigations. I had been at work some years before De Foucauld found his way there, and before you reached the happy land of Morocco. I have been surprised to find how thin is the Moslem veneer on these people, and how deep-seated are their superstitions and old beliefs."

It is very desirable that European residents at Fez, the city of Morocco, Mogador, and Saffi, should enquire from *new arrivals* from Southern Morocco as to these dwarfs, for many of the

Moors in the towns cannot be depended on in such matters; and that attention should be specially drawn to the localities I have named, as this will render both the questions and the answers more definite.

The italics used in printing the statements of natives, &c., are in most cases intended to draw attention to the evidence as to there being tribes of dwarfs, and not merely a few families.

Thirty-five native informants have testified on that point, and the most important of their statements respecting it are now published. The total number of natives, European residents, and travellers who have seen one or more of these dwarfs, or have testified as to the existence of a dwarf race, amounts to sixty-five.

As superstitious Moors may resent the truth being told to Christians as to these dwarfs, I have omitted the names of my native informants.

P.S.—After the MSS. was placed in the printer's hands, a Moor, who speaks English fluently, made a statement in presence of H. W. Bates, Esq., Assistant Secretary of the Royal Geographical Society, which will be found at the end of the evidence.

THE DWARFS OF MOUNT ATLAS.

THE paper read on this subject at the Oriental Congress on Sept. 2nd, has attracted so much attention, and created so much discussion, that it is desirable to have the statements of natives and others on the subject placed within the reach of those who are interested in such questions, especially as one editorial has summed up the proof of the existence of a dwarf race South of Mount Atlas, as consisting of the statements of "*two or three stray Englishmen*," while another paper has asserted that only "*two or three natives could be found*" who would admit that they had any knowledge of such a race. The best way to comment on such reckless criticism is to publish the evidence.

But before going into the testimony in support of the existence of this race of dwarfs I may refer to an unwillingness on the part of many natives to speak of them, arising probably from the belief that it is not lucky to do so, which prevents an Irish peasant from mentioning the name of the "fairies," who are only called "the little people," "the good people," "the gentry," &c., a vestige of the influence in the earliest ages of a worship of a dwarf race.

In 1881, I commenced investigations into the beliefs, traditions, and ethnology of the races that inhabit the country South of the Great Atlas, many of whom come to Northern towns in caravans, or as acrobats, or wandering fortune-tellers, or cunning workers in silver, brass, and leather. Up to that date, and for several years afterwards, I was the only person who had made these people a subject of study. The Moors, North of the Atlas, seemed to know as little as Europeans do of that Southern land. While jotting down some of the legends which I was told by a few of the people of Sus or Dra whom I examined in 1882 (for many of them would tell me nothing, or were timid or stupid),

mention was made of the "little people" by a Susi that I met at Tangier, and also by a Taleb that was examined at Mogador. According to the first, "*Aynsa* or *Idyl* is the name of the *small people* that bring down Isiri and take him back." The second said, "on that day the Adusal (*a small people*) will appear." I never suspected that these expressions referred to a dwarf race but assumed that they alluded to cherubs or fairies.

The next time that I heard of these "Little People" was while in Algeria, early in 1888.

A remarkably intelligent Susi, who had lived as a valet or cook in England for some years, was engaged as a servant. He spoke English as fluently as an Englishman, and had become a Christian, and nothing delighted him more than to talk about his country and its people. His native place was 100 miles east of Massa, *i.e.*, about two days from Akka.*

One day he volunteered an account of the feast of Ashura, where the people that attend the fairs are personated with great skill. Among the persons represented he named *Akkas*, and Jews, and was proceeding to describe the peculiar dress and look of the Sus Jews, when I asked him "who are these *Akkas*?" He then described them as a race of little people, not higher than four feet, and of a peculiar reddish colour, "like that of a Red Indian of America," and differing from the complexions of Moors, Arabs, negroes, &c. According to him they were very brave and active, and dressed more like the French than the Moors, as they wore a woollen shirt embroidered at the neck in front and on the back. They had red leather boots or leggings coming up nearly to the knee, and their knife or dagger had a peculiar crescent-shaped handle. They made spindles and other small articles, which they sold at the markets. Their name was derived from their living in Akka, the country adjoining his own.

The story seemed so utterly incredible that I did not believe it, for I felt convinced that if there was a dwarf race so near the Mediterranean, the world would long ago have heard of them. He himself did not seem to think they would interest me, and merely mentioned them casually; and had I not brought him

* The Lesser Atlas divides Akka from Sus, but there are several roads through passes, which connect them.

back to the Akkas by my wish to know who they were, he would have passed on to other subjects, and I would never have suspected that he had alluded to a dwarf race. On one point I knew he was correct, viz., that there is a district, a very barren one, between Dra and the Sahara called Akka.

The conversation was forgotten, and probably never would have been recalled to my mind but for my seeing in the *Times* and other English papers, about two months afterwards, that Emin Pasha had sent to the Royal Society skeletons of two Akkas, a dwarf race living at Akka, in the Monbutto country, who are the smallest people in the world, as they are not much over four feet in height. The complexion of these Akkas was described as "like the colour of slightly roasted coffee."

Hamed was sent for, and was asked to repeat his description of the small people about whom he had spoken to me. His account in no way varied from that which he had previously given. He could not read, and therefore could not have heard of the Albert Nyanza and its district of Akka with its dwarfs, for up to that time but little had been said about these Akkas in England, except through the works of one or two travellers. I had, unfortunately, when I was reading "The Heart of Africa," and had reached the amusing picture of a Bongo native in the second volume, been interrupted by somebody, and had never read the rest of the book. The subsequent discussion about the dwarf skeletons, and the description of Stanley's dwarfs, have made everyone familiar with the name of the Akka dwarfs near the Albert Nyanza.

I immediately wrote what had occurred to several persons in different towns in Morocco and Algeria, and asked them to hunt up some natives of Akka or Dra, or a Jew from Ophran, and to find out whether they had ever heard of a very small race of dwarfs in that country.

The first to reply to the letter was the Right Hon. Sir J. Drummond Hay, who was spending the winter there, and who had for many years been connected with Morocco as our Minister to that country. His first letter, dated May 10th, was as follows:—

"The information you had received regarding the race of men dwelling at Akka, a barren district adjoining the Dra

country, is quite correct. They are described to me as a race about four feet high, broad and muscular. They are called Nezeegan. The Moor who gave my informant this account of these people, said they live on milk and camel's flesh. They pound the flesh and salt it. The pounded meat is put in goat skins, and a handful of this stuff will suffice as the sustenance of a man for two days. They are renowned for strength and courage.

"The Dra Moor said that a European, dressed as a Mahommedan, and calling himself a Shereef, visited Akka, and found there a slab with an inscription on it, and carried it off. The Akka inhabitants did not discover, until after he left, that he was not a Shereef, but a Christian disguised as a Mahomedan. I have no notion who this traveller may have been."

The second letter is dated June 6th, 1888:—

"With reference to the queries put in your letter of the 26th ultimo, the only further information I can obtain is that *the small race of men* are of a mahogany colour, with hair like that of negroes, that they use the Shilhach language, but there is a slight difference in the dialect from that spoken by the population of Sus. Berber and Shilhach are as alike as the Portuguese and Spanish languages. My informant now tells me that *the tribe* to which the Akka people belong is called *Ait Wakka*, and that they live in a district adjoining the Dra country.

"My informant says that the Akkas have all a similar cast of countenance, and that a stranger can hardly distinguish one adult male from another."

Again, on the 23rd June, 1888, he wrote: "My informant says that the *dwarf*, or *small race*, were not negroes, but dark, with features so alike that it is hard to know one from the other. Hair crisp and curly."

Miss Lena Day, belonging to the Mission to the Berbers at Tlemçen, in reply to my queries, wrote: "In reply to your letter, I have done my best to obtain information to answer your questions, but as the time you have given me is rather short, I have only been able to find one man from Sus, but he told me that the Akkas are not dwarfs, but on the average 5 feet high; but the word you mention, Nezeegan, is the name of a *tribe of dwarfs* living in a town called Nezeeg, thence their

name; that the town Nezeeg is very near Sus, whereas the tribe of Ait Atta (not Atla) is some distance from Sus, though its people do frequent Sus for commerce. The Nezeegan resemble the Arabs in every particular, but their height is less than 4 feet. Their bournous is made of three and a-half yards of material. According to this man's account the Ait Atta resemble the French nation in appearance and dress, and it is said that they were once Christians, but are now Mahommedans, governed by a Cadi, and under the power of the Sultan."

Again on the 29th June, 1888, she wrote: "I have delayed answering your letter, hoping to get more reliable information, but I have only succeeded in seeing one man from Sus who has been at Nezeeg. Both men are agreed that the dwarfs are not Nigritoes."

This information obtained by separate enquiries at Tangier and Tlemçen strongly confirmed the story told me by my Susi servant. It was clear that the dwarf natives of Akka, near the Victoria Nyanza, must belong to the same race as the little natives of Akka in the Southern Atlas, as they were precisely alike in every particular, except that the one race is savage and the other is civilized. As they are both red-complexioned, it is possible that their name may be derived from *akka* (*red*).

It was evident that the subject ought not to be neglected, but that somebody ought to look into it in Morocco. From the state of my health I did not feel disposed to engage in an investigation which would need many months of steady work. Therefore, while passing through Paris, I called on a well-known Egyptologist, and urged him to take up the archæology and ethnology of the Southern Atlas, and promised that I would meet him at Mogador, and would bring the natives to him who could tell him the legends and folk-lore of that region.

He was told that the God Didoo (called by Brugsch Bey a "Nubi-Libyan divinity"), one of the oldest of Egyptian gods, must have come from the country South of Mount Atlas, for rivers and tribes bear his name, viz.:—the district of Did or Didan; the Ait Didi, or Didoo, Ait Hedidoo, and Ait Doodoon; the river *Did* (which by its junction with the Idermi forms the Dra), and the river Didoo or Dora, in the Black Mountains, near Tinzone, a

range of the Bani Mountains; while the name of the god *Didoo Osiris* is known South of the Atlas as *Didoo Isiri*. It has since transpired that "an ancient city of idolaters" in the Dra Valley, now in ruins, and called Ta-Punt by the natives, is also called *Anibna-Didoo* ("the town of Didoo").* It was pointed out that the traditions and beliefs of the people of that country had never been studied by anyone except by myself, and that we must seek there for that Cradle Land of the Egyptians, "the Holy Land of Punt," and not "somewhere on the shores of the Indian Ocean." A point of less importance, but of a good deal of interest, was also suggested to him, that evidence as to the existence of a dwarf race in the district of Akka, a country bounding to the South on the Sahara, had come to light.

As far back as 1883, a copy of a paper on "Mount Atlas and its Traditions," read at Montreal in 1882, was sent to Professor Sayce, and he was urged to spend a winter in Morocco and to look into the archæology of that country.

For the first time, then, in November last I took part in investigations as to the dwarfs. As previous to that the enquiries were made by others and at a great distance from me, I may state what others have learned and know as to these dwarfs before giving an account of my enquiries and their results.

We have seen what was gleaned by Sir J. Drummond Hay's enquiries and also by those of Miss Day. The former has since then examined a native of Dra, as appears from his letter, which is given in the Preface.

The late Mr. Aissa Farar, a Colporteur, was visited at Beni Miskeen by a dwarf not over four feet high, who wished to buy an Arabic copy of the Gospels, and who, on being told the price, went away and returned with poultry, &c., equal in value to the price named, and on receiving the book kissed it reverently and hid it away in a fold of his dress. He was much more cordial and friendly than any of the Moors had been, a circumstance that lends some colour to the statements often made as to these dwarfs, that some of them are Christians. The dwarf said he came from a very wild and inaccessible country to the eastward, where *his tribe lived* secluded from other people; and he

* See note p. 30.

told a curious story as to the creation of a *dwarf race*, and why the Creator allowed them to be so small, and so many other races so tall.

Mr. Farar was on a long excursion this summer in Northern Morocco, and was determined to find this little man, and get him to act as a guide to where his tribesmen live. I have but little doubt that he obtained some further information before he returned to Tangier. Arabic was his native language, so he had special advantages for seeing much of the natives. It is to be regretted very much that a fever (probably caught on his journey) proved fatal to him a few months ago. It is likely, however, that his family or friends may know what were the results of his enquiries as to these dwarfs.

The fourth person who made enquiries as to whether there was really a race of dwarfs as alleged, was Miss Herdman, at that time residing in Fez in connection with the Mission to the Berbers. Her abilities and knowledge of the Moors, and of their language and customs, are spoken most highly of by all who know her. Unfortunately, I had soon after writing to her, mentioned these dwarfs to a retired leader of a troop of acrobats, called Sidi Hamed O Moussa, and suggested to him that it would pay him to take a dwarf to England to be shown to scientific societies, and exhibited to the public. He professed never to have heard of such a race; and on my laughing and saying that I would find the dwarf, as there was one at Fez, he offered to write to him, which I did not wish him to do, as he would, no doubt, write forbidding the dwarf to be seen by Europeans. I wrote again to Miss Herdman, and told her she would probably not be able to get a sight of the dwarf. My anticipations were realized. In a few days he was at the point of death!

Her letter dated at Fez, Feb. 4th, 1891, says:—

“*There is a tribe of dwarfs inhabiting a part of Sus, called Oulad Sidi Hamed Ou Moussa, or Sedi Hamed ben Moussa. Some of them are acrobats, and come occasionally to Fez. They are expected in the spring. As the Court is at Morocco I think they are more likely, however, to go there, as there is more money going there. There is a man living at Fez of the tribe. I know persons who know him. Unfortunately he is too ill to leave his bed at present, I am told, and likely to die,*

having been ailing some time. They are about four feet high. *Various persons from Sus have described them to me*, and say that a woman is the size of an ordinary little girl, and a man with a beard is like a little boy. They are never called Akkas or any name but that which I have mentioned. Some are larger than others. Write to Morocco city, as they will be almost certain to be there for the festivities of the wedding of the Emperor's son.

"You may rely on the information I have given you, as I have it from various sources. There are no dwarfs between Fez and Morocco, as far as I know. With kind regards, and ready to investigate anything for you and the interest of truth and science,

"I remain, &c.,

"EMMA HERDMAN."

"Our man-servant, a well-read Moor, did his best to bring correct news. The dwarfs are said to be rather expert thieves, for they climb on each other's shoulders, and so scale high walls. Others say that they can climb like cats without any foothold."

It will be seen that everybody that so far has described them, agrees with Miss Herdman in her account of the height of these dwarfs, who, with their distant kinsmen of Equatorial Akka, are the smallest race in the world.

Mr. Walter B. Harris, the well-known traveller in Morocco, and author of "The Land of an African Sultan," whom I met for a few minutes at Tangier in November last, told me that he had seen a dwarf at Fez about four feet high, and he promised to make enquiries as to this race, and to get a photograph, if possible, of one of them.

The following extracts from a letter in the *Times* of Sept. 14th, 1891, are in accord with the preceding accounts of these dwarfs:—

"Mr. R. G. Haliburton, in an interesting paper read before the Congress of Orientalists and reported in the *Times* of Thursday, September 3, gives an account of the dwarf tribes of Southern Morocco and Mount Atlas.

"I had the pleasure of meeting Mr. Haliburton in Morocco in November last, and of conversing with him on this subject.

I left Tangier the day after this conversation, and, excepting for a short visit, did not find myself again in that port until ten months later, at the end of August, when I left for England, arriving ten days ago. This fact alone prevented my communicating my notes to Mr. Haliburton on the subject before his paper was read, and, as I feel sure that the existence of these hitherto almost unknown dwarfs will not fail to interest the public, I take the liberty of writing to your paper as the best means of adding a few additional facts to Mr. Haliburton's most interesting account.

"The first time I chanced upon one of these dwarfs was in the early months of 1887, in Fez, but except noticing him as a peculiarly, nay remarkably, small man, it little struck me that he might belong to a tribe uniform in stature. This man, by name 'Rebber, I afterwards became tolerably well acquainted with on several subsequent visits to Fez, but in spite of my being on speaking terms with him I found it difficult to persuade him to put aside his reserve and speak freely of his people, and impossible to measure him. However, I estimated his height at about 4 feet 2 inches. He is in, or past, middle life, the father of a family, and the husband of a Moorish woman of normal size. The fact that his children are the average height of the Arabs and Moors of Fez might lead one to suppose, did I not know positively to the contrary, that this dwarf is only a stray case of undergrowth, and not coming of a dwarf people. He is sharp in wit, lithe in limb, and most active, by no means unskilled with the single-sticks, and a capital rider. In colour he is a light dusky brown. He grows a short scrubby grey-black beard. Until this year this much-petted and well-known dwarf of Fez was the only specimen I had chanced upon, but during this last spring fortune put another in my way, this time a younger man. As I was travelling in native costume, he seemed much less reserved and suspicious than his fellow-tribesmen, and entered into conversation tolerably freely, though he again refused to be measured or to allow me to take his photograph or measurements of his skull and limbs. *His tribe* he stated to be Mahomedans, living in caves and tents in a range of mountains situated to the south-east of *Wad Draa*, but he did not know the name 'Bani' applied to these mountains by

Mr. Haliburton, nor did he describe the Akkari, or inhabitants of Akkar, as being dwarfs, though *a tribe of them is resident among them*. However, the evidence of Mr. Haliburton, and the strange coincidence of Schweinfurth's Akka of Central Africa leads me to discredit this statement, or rather, perhaps, to believe that he was unaware that the name of Akkari is used for the dwarfs as well as for a larger people. He continued to say that his people are keepers of goats and herds, and in their own country do but little manual work, though one and all have some knowledge of trade, such as tinkering and mending old shoes, &c., which they practise should they migrate or travel from their native lands. Arabic and Shleh are alike spoken by them, but I could discover nothing of a distinctive language. They are skilled, he said, in hunting ostriches, the feathers and eggs of which they sell to the Arab traders of the Sahara. Their country can be reached either by Tafilet, or Tafillet, as it is called by the Arabs and Berbers, or by Tarudant, in the Soos Valley.

"Mr. Hunot also mentions that the natives of the Atlas mountains are desirous of discovering the ancient treasure-houses of the 'Romi,' as they call their predecessors in that part. At Immintelleh, above Amsmiz, a small town situated to the south-west of Morocco city and at the northern foot of the Atlas, I was constantly questioned about a treasure-house of the 'Christians,' said to exist at the bottom of a curious deep pool, into which the water flowed by a subterranean channel far beneath the surface. Of this spot I gave a short description at one of the meetings of the Royal Geographical Society ('Proceedings,' January, 1889). An Akkari, or inhabitant of Akkar, I came across at Wazan, a man by name Abdurrahman, who did not deny the existence of the dwarfs as so many do, either from ignorance or superstition, but denied that the name Akkari applied to them, stating, as did the second dwarf I interviewed, that they were large people, as he himself was, but that *many of the dwarfs were living amongst them, but that more still inhabited the mountains to the south-east of Wad Draa*. In questioning him as to ruins, &c., in the neighbourhood, he mentioned to me the existence of a ruined and uninhabited town, in good preservation, by name 'Osuru.'

A name that will no doubt interest Mr. Haliburton as being connected with the worship of 'Didoo Osiri,' 'Osuru' and 'Osiri' can be easily explained to be one, owing to the probable omission of the two latter vowels in the Arabic spelling. This Abdurrahman El Akkari is a man of medium height, light brown in colour, of pleasing features; he is a worker and mender of old shoes. He denied that the dwarfs are 'worshipped by the Moors,' and could in no ways explain the extraordinary reticence of Mahomedans in speaking of them. That they are supposed to bring good luck he frankly acknowledged, and in taking advantage of this idea many earn a livelihood by writing charms and telling fortunes. The reverence that is paid them I believe to be merely the remains of a far older superstition than would exist in Mahomedan times."

Mr. Harris questions the idea as to these Barakers not being Moslems, but the evidence on this point is very strong. He also does not agree with Miss Herdman and a good many witnesses as to there being a *tribe* of acrobats.

"The Daggata, or 'black Jews,' are not in reality Jews, but are so classed by the Arab traders and slave dealers, just as other black tribes are classed as 'Christians'; I have come across many of these Daggata, who are easily recognizable by the three deep scars on their cheeks—a tribal mark. They are said by the other Soudan tribes to be cannibals, and are generally despised on this account, and on account of the general belief in their being Jews. As far as I could discover in conversation with such of them as I have met in slavery, and who had learned Arabic, they are pagans, but adopt Mahomedanism very readily.

"Mr. Haliburton again calls attention to Hanno's troglodytes. A large city of these strange cave dwellings I visited at Ain Torsil, in the Atlas Mountains, in 1887, and a somewhat full description written by myself was published in the *Times* of September 22nd of that year. I quite agree with Mr. Haliburton that these caves were the work of the dwarfs, the low ceilings, seldom over 5 feet 2 inches in height, alone going far to prove this theory.

"In another portion of his paper Mr. Haliburton mentions the

'haik' bearing the 'eye.' Does he not mean the Berber 's'lham' or 'bernous' of black woven goat hair, with the 'eye' in red and slightly decorated? The writer had one which he bought off the back of a Berber in the Atlas Mountains, for they are not by any means confined to the dwarf tribes, but are worn all through the Atlas Mountains. The theory that this 'eye' is the origin of the 'Cyclopes' is by no means far-fetched.

"It is to be hoped that if any reader possesses any knowledge of these dwarf tribes he will take this opportunity of putting it before the world, for with a collection of notes on the subject it would be far easier to follow up the study of one of the most interesting and least known races of the globe. With apologies for taking up so much of your valuable space,

"Believe me, Sir, your humble and obedient servant,

"WALTER B. HARRIS."

We find on looking over the preceding accounts of this race of dwarfs, that they agree not only as to the main facts, but also as to details. Mr. Carleton, of Tangier, a nephew of the late Sir Wm. Kirby Green, tells me that he has seen three of these dwarfs, and has often talked with them. There are two dwarfs at Fez, one of them not much over 3 feet high. He was in Tangier for some months, and used to play chess with Mr. Carleton, who was then a boy. The dwarf is called Abdallah-ben-Saleh. He also saw the larger dwarf at Fez, and one near Alcazar, the shepherd of the Kaïd of Ramoosh, who told him that he came from the district of Ouisda, in the country of the Beni Znassen, which cannot be very far from the French frontier.

The two following letters were received after I had handed in my paper on "Dwarfs and Dwarf Worship." The first, written at the Grosvenor Club, August 15th, is from Captain Rolleston, a well-known writer on Morocco, a country in which he has resided for many years:—

"Relative to your queries as to the dwarfs of Morocco, I saw one of them about six years ago, when residing at Tangier. He appeared to be about 35 to 40 years of age, between 3 feet and 4 feet high, and well proportioned. In colour he was no darker than an ordinary Spaniard, and, unlike the generality of the Moors, was clean shaven."

The next is from Mr. George Hunot, our Consul at Saffi, who has more than once, in recent works on Morocco, been pronounced the highest living authority on the Moors. His clerk, Mr. Harry Broome, a native of Mogador, had promised to get me a Shilbach version of an ancient poem on Karoun and the river Stoucha (Charon and the Styx). Stoucha is the name of a tribe, an extensive district, and also a river that flows into the ocean at Massa, and finds its way to Paradise.* Karoun, however, like Noah or Osiris (called Isiri), is also a divine instructor. God at his request gave him a plough, and he taught men agriculture, but wherever he went a woman followed him and undid his good work. She may perhaps be the original Pandora. Mr. Hunot also refers to some questions which I wished him to put to Dra people who attend the Saffi market, as to "an ancient city of idolaters" called Punt, or Ta-Punt. Mr. Hunot wrote to me from Saffi, August 8th, 1891 :—

"With regard to the old song about Karoun and the Stoucha, I have been at Broome to get the man to have it translated into Arabic. My man does not know the song, but his friend, a Soos Taleb, does. It will yet reach you. Broome is trying to get it, and I will urge him to forward it as soon as it is ready, and will assist also with the translation. I recollect the dwarf you allude to as living and dying at Mogador, and I think there is one also here at Saffi. The Mogador man was about the size of a boy of ten or eleven years of age. I do not think what you have found out is imaginary. I saw some Arab gipsies the other day—fortune-tellers; two or three of them were handsome-looking young women of about eighteen or nineteen. They were from the tribe of Oulad Bu Sebah ('Sons of the Father of Lions'). I know from experience that there are hundreds of names of places in the Atlas Mountains which we have never heard of. There are local names quite unknown to the natives living in the adjacent districts to those named. I hear from some of the natives that you must have got hold of valuable old chronicles belonging to the races of Europeans or 'Romi,' that they know once occupied their country. What they all

* Rabbi Mardochée, when he reached the extensive district of Stoucha entered a vast forest "called after a man of the name of *Himnou Karrodm*." (See *Bulletin de Géog.*, x, 565.)

want to know is where are the treasures and springs of water hidden by those races, who are believed to have had the power of the genii of that epoch? I am sorry you could not have the song ready for your visit to Cardiff. I should like to have Sir John's note to me, stating that important results had followed your researches."

Mr. Broome speaks of having often seen an old dwarf at Mogador, who lived there for many years, and was called Sidi Baraker, and, as a saint, was kissed on the shoulder by the Moors in passing him in the street. This superstitious reverence can hardly be wondered at when we remember Chénier's account of the Sultan's horse which had gone with Hadjis to Mecca, and was therefore sacred, the Sultan occasionally kissing the horse's tail and mane in the fervour of his reverence!

Considering how few of these dwarfs are to be found in Northern towns, it is surprising to note that so many Europeans have seen them, and that they all confirm the statements of natives as to the peculiar look, size, complexion, &c., of these dwarfs. I may mention, among those who have testified to the existence of these dwarfs, the evidence of Caillé (one of the few Europeans who ever travelled with a caravan from Timbuctoo to Dra, and reached that place alive), who endured an amount of hardships and ill-treatment that broke his health, and ultimately shortened his life.

He had never heard that a race of dwarfs south-east of Dra are slave-traders and ostrich hunters, who are so much alike that they cannot be distinguished from each other, and who go into the Sahara to meet caravans on their way from Timbuctoo, and to buy slaves and ostrich feathers, which they sell again in the markets of Sus. He noticed, as the caravan was approaching Akka, a dwarf who met them at a stopping place, and was long engaged with the leader of the caravan in business negotiations. The dwarf was left behind, but, to Caillé's surprise, reappeared at another stopping place, for Caillé supposed that the second dwarf was the same as the first. He very naturally remarked, "*ce petit homme m'apparaissait comme un nain mystérieux.*"

We have also the indirect testimony of Rohlf's, a renegade, who spoke Arabic imperfectly, and was robbed and left for dead by some of the lawless inhabitants of the River Dra. He did not

go down the Dra Valley, but crossed the river far down on his way from Sus to Tafilelt, and must have been near a Baraker town,* as he speaks of a place of some importance, being not far distant, called Zaouia Sidi Baraker (which he spells *Barca*). Although a renegade, he was looked on with suspicion as being a Christian, and the natives, therefore, would not have made the dwarfs a subject of conversation with him, for even among themselves they say little about them.

Had I never made any inquiries myself, the testimony of so many natives and Europeans, in so many different localities, all agreeing in their descriptions of this race, would be very strong evidence of there being tribes of such dwarfs in the southern districts of Morocco; the coincidence, too, that the Akkas of the Albert Nyanza are precisely similar to the little natives of Akka, south of Mount Atlas, is so remarkable, that, coupled with the evidence which I have referred to, it precludes the possibility of a mistake as to the existence of the Atlas dwarfs.

If, however, any doubt on the point exists, the confirmatory results of my own recent investigations, begun in Tangier in November, 1890, and concluded at Saffi in June, 1891, will be sufficient, I think, to settle it. Having unsuccessfully for two years tried to induce others to take up this subject, it was my duty to do my best to clear up the two points at issue, first, as to the existence of these dwarfs, and secondly, as to why so many Moors make such a mystery about them.

CONFIRMATORY INVESTIGATIONS IN MOROCCO, 1890-91.

The results of my inquiries at Tangier during the first few days of my stay there are described by me in a letter which has already been published.

"As a good deal of interest has been excited by the subject of the existence of a dwarf race within a few hundred miles of the Mediterranean, I may state for the information of winter migrants to Tangier that they can see a dwarf at that place, as

* See note, p. 31.

he is always to be found near the gate of the large Soko. He is a donkey man, and is about 4 feet 6 inches in height; as tall as an Andaman Islander or Bushman, but six inches taller than an ordinary Atlas dwarf, and nearly a foot-and-a-half taller than Abdallah-ben-Saleh, the smaller of the two dwarfs that live at Fez. His comparatively large size is the result of his father, an Akka dwarf, having married a Moorish woman of ordinary size. Most of the following extracts from the beginning of my journal in Morocco, November, 1890, refer to him. Why the names of my Moorish informants are omitted is explained in the Preface.

"On arriving at Tangier, my first thought was to hunt up two natives who were there in 1887. They proved to be still there. One of them an Akkoui, a native of Akkairi, in Akka, and the other a Susi. When asked if they had ever heard of a race of small men, they at once replied that they had often seen dwarfs who inhabit Akka. The Akkoui said that a *town of them* was near Akkairi, and that 'they are called Taata Tajakanits. They find money for people. They live at Akka-Igan, and are called Akka-Guil. Guil is the name of a place. They are about four feet high.' The Susi said that he had often seen them when in the Dra Valley, and that he had 'seen one that was not much over three feet in height.' They write on a wooden slate in order to find money."

The following is an entry in my journal a week later :—

"Having heard that there was a dwarf always about the Soko, I repeatedly asked the Akkoui and the Susi to bring him to me, and offered to pay them well for doing so; but they evidently had some reason for not letting me see him, as they never brought him to me. While walking to-day through the Soko (the market-place) with S. we saw the little man, who resembled an Akka. S. had previously offered him a job, but, the dwarf did not turn up. We therefore hired his donkey, and he came with us to the International Hotel, and we induced him to come with us into a room there, but he was evidently in a great fright. He was very broad shouldered, and had a peculiar reddish complexion, good features, and long-shaped eyes, a little slanting up at the side like the Chinese eye. His expression was honest, intelligent, and good-

humoured. I got him to let me mark his height on the wall, but he was in a tremor, evidently fearing the 'evil-eye.' He would not remove his fez; the edge of it was therefore included in taking his height. I made it four feet eight inches, but S. said that the dwarf raised his heels at least two inches. Therefore, allowing for the fez, we can make his height about four feet six inches. His name is Jachin-ben-Mahommed. He is thirty years of age, and a native of Wadnoon. His father is a native of Akka, and one of *the small race there*, and is, he says, much smaller than he himself is. Jachin is larger than any of his brothers or sisters. His mother is an ordinary sized Moorish woman. The dwarfs, he says, are very brave and active, and great hunters of ostriches, having small, swift horses that are called by a name meaning 'those that drink the wind,' and that are fed on dates and camels' milk, and are very lean, and, if judged by their looks, would be set down as worthless. The dwarfs, he says, are so active that one of them can jump over three camels standing side by side. They wear a blue shirt embroidered on the breast and back, and have leggings that come up nearly to the knee, and wear a haik with a large yellow eye on its back. Their knife is different from those used by the Moors. They put ground camels' flesh into a bag when they travel. They weave cloth and make spinning wheels and spindles, which they sell. They go into the Sahara to a fair, and buy slaves and ostrich feathers, and bring them to the fair at Tazzawalt (a town near the sea, about three days north of Wadnoon, where the tomb of Sidi Hamed O Moussa is, and where the chief of the acrobats reigns as a king). They are called Sahara people, and live about eight days to the east of Wadnoon. They are about four feet high, and attend the fairs in Sus, and are different from the Moors, negroes, and mulattoes, as they have a peculiar reddish complexion. They use firearms and sometimes bows and poisoned arrows.

He said there is a man like himself in Tangier, and he promised to bring him to me. I doubt his doing so, as the Moors evidently have a dislike to having anything known about these dwarfs. I subsequently told him I would give him a new fez, but he never came for it. It will be seen that he repeats almost *verbatim* the account given me of the dwarfs by my

Susi servant in 1888. (S.'s native language, as well as that of the manager of the hotel, who was present, is Arabic.) I used often to try to get Jachin to come to see me. He shaves his face, which is always taken as a sign that a man is not a true Moslem. The Ait Atta, who extend from Akka to Tafilelt, and are found to the east of Demnat, are said to have been once Christians. They shave their faces."

It is hard to imagine stronger evidence than that of a kinsman of the dwarfs, whose native place was on the borders of the Sahara, and who described a tribe of dwarf ostrich hunters. The criticism on it is very significant,—a quibble! I had remarked that the description of the ostrich hunters was precisely like that that had been previously given of them by my servant in Algeria in 1888. When I left that country he remained there. The critic quite gratuitously assumes a series of facts—that the Susi remained in my service; that I brought him with me to Tangier; that he was present at the examination; that he sat at the elbow of the dwarf; and that he suggested, and was allowed by us to suggest, unfounded statements to him; and that, therefore, the evidence of the dwarf was entitled to no weight! The *animus* of such criticism is so plain, that further comment on it is needless.

It will be noted that the ostrich hunters wear the *khanif* with "the all-seeing eye" on the back, a peculiar kind of *bournous* that is worn from Glaoua, near Morocco, to the Sahara, and from the Atlantic nearly to Tafilelt, by a majority of the population.

A Moor whose father was connected with the Emperor's army during its raid into Sus, says, "an Akka at Morocco lives on the funds of the Mosque of Sidi Abbas. There are others living there. I know two dwarfs at Fez. One is called Suldán El Baraka ('The Lord of Blessing'). I know two or three at Mequinez."

A native of Warzazat, in the Dra Valley, says that Taurirt in that district is a place where the small people live. *A tribe of small people live* at Garnata, and are called from its name Egarnan. A Moor, a native of Tafilelt (several days to Eastward of last-named place, says, "the little people live near the river Dora, near Tinzone in the Black Mountains, and trade with Tinzone. *There are more than a thousand there.* They

shave their faces and the front of their head; colour reddish; lips something like those of a negro; but they are different from other people. They are about four feet."

It has come to light in the course of these investigations that the people of the Dra are known as Haratins, the Little and the Larger. The latter are the descendants of dwarfs, who have intermarried with black, or with white tribes. The first have a reddish-black complexion, and the latter a yellowish tint. It may be well to mention that Leo Africanus spells *Dra* "*Dara*." In Smith's "Dictionary of Ancient Geography" we are told of the Daræ or Gætuli-Daræ, on the Steppes of the Great Atlas, and of "the Melano-Gætuli, a race from a mixture of the Gætuli and the Nigritians. The pure Gætulians were not an Ethiopic (negro), but a Libyan race, and were probably of Asiatic origin. They are supposed to have been the ancestors of the Berbers." The Haratin, according to De Foucauld, are looked down upon and are anxious to marry among the whites. When a man wishes to marry, the first question as to the lady is, with the Arabs, "*is she of an old family?*" with the Shilhacn, "*has she money?*" and with a Haratin, "*is she white?*"

The first Haratin whom I saw was evidently not an ordinary Moor, and looked much more like an Englishman, and I asked him if he was not descended from an European. He brought to me the son of the governor of a district of Akka near Sus, of which Tazounin-Akka is the principal town, who said that "the Haratin are the tall and the short, the latter are living in three towns, Tamzrat, Atouayli, and Tadakoust; their faces are generally broad with a dark and yellowish complexion, their old language is forgotten, and is called *Tagnawot* or *Mizgitin*. They are constantly fighting with each other, and the governor has to make peace between them." He subsequently said, that "the little men are the oldest people. The Haratin who come from them are larger from intermarriages with other tribes. They speak the same language and are alike in looks and ways. They and the Zenegar also speak Hedah, Haidah or Tinker." He also said that Ait Wabili was one of the towns of the dwarfs. "*About 400 always there* They are called Tajakant; another name is Aglimen. They make good dresses, and are fortune tellers, and know the stars well."

The Haratin was subsequently examined and said "the Ait Tinker, the Ait Souk, and Ait Sheltar, are near me, and there are *towns also of those names where there are little people*. We are called Haratin, Hartani, and Haidah or Heden. The whole country above Punt used to be called Heden. The Bani Mountains are called the mountains of the Christians, and are considered to belong to them. I do not think a Christian would be molested if he could get there. The Haiden, Haratin, or Tinker are different from the Zenegar, and know more than they do, but resemble them. We have a habit of mixing up words, and putting the ends of words first so that no one else can understand us."

A large Haratin (about five feet six inches in height), a native of Tamanart, one of the headquarters of the dwarfs, was next examined. He said there were the remains of ancient buildings there, and that the following were the names of their towns in the Bani Mountains, a range bordering on the Sahara:—Asa, Atoumribet, Tashker-Yekn-ishet, and Bani-Youssi.

He refused to say anything when closely questioned as to the dwarfs. Asked who the Tinker were, he said "they are people who do not say all that they know."

When he first came into the room, he became very much excited when he was shown the frontispiece to Vol. I of Brugsch Bey's "Egypt under the Pharaohs," copied from the monuments, and representing the Rutennu offering tribute, and exclaimed "this is what we see at Tamanart"; but he afterwards denied that he had said this, and would say nothing more about the dwarfs and Tamanart. It has since transpired that the most interesting remains that survive in the Dra Valley, are at Tamanart, but what they consist of is not known to outsiders.

The next man that was examined was from the Sahara, a trader in dates, who spoke only Arabic and Fellatah. He was a stranger in Tangier, and could not find his way about the town. My servant, who spoke English and Arabic fluently, brought him to me. He said he had been at Ta Punt (called by the Arabs Tabount). There are a small modern town, and, two or three miles distant, the ruins of the old town, where there are "little figures, some with horse's heads, some with those of bulls. The people call them Ait Beni (!), Mahkerbu, and Ait

Beni Hazor. Have heard them called *Patiki*. That is the name of the small people." After describing a remarkable feast called "the Night of Confusion," he said "the people from the Sahara have nothing to do with the feast. They go there to sell dates. The large Haratin are called Ait Brahim; the small, Ait Bar Hamed. The Haratin are the big and the small."

At Saffi, a man who had just arrived in the market-place with dates was examined. He described the old ruins near the town of Ta Punt. "There are many small figures there about eighteen inches or two feet high, but not of men. *They are mixed*, part men and part animals, some with the body of a man, and the head of a monkey or a dog. They are called *Ait Mahkerbu*. There are small and large Haratin. The small are about four feet high."

A Rabbi from Ternata, below Mezgita, on the Dra, was examined, and said "the Ait Atta are half Christians. The little people are not Moslems. Their feast is by themselves. It is supposed they worship Didoo-Isiri, but they keep to themselves. *There are many of them* near the Soudan. The Arabs fear them, and pay to be allowed to pass through their country. Their horses can do without water for four days, and are called *Dwiminagh* (they that drink the wind). They and the little people are the same. The Arabs call them *Baraker*. They are also called *Ruhar*."

Another Jew from Agadir was examined, and said "they call a dwarf Taleb el Elsir ('the little Taleb'). The Moors do not like to talk about them to strangers. *When they are in a town it is lucky*. Some of the small people do not like the Prophet Mahomed. *There are small people at Art Tinker, called by that name*."

Hearing that there were Hadjis in town at Tangier, I sent the mother of my servant (a Jewess from Mogador), to see if there was a dwarf among the Hadjis. She met a Moor among them whom she had known at Mogador, who told her that there were no dwarfs among them, for "most of the Barakers do not believe in the prophet, for their ancestors were Christians, so they seldom go to Mecca. They shave their faces like Christians."

Three men from the towns of Tazagora, Tatta, and Warzazat,

said that at Ta Punt "there are some small figures with the heads of wolves and dogs, &c. They call them Beni Kerbu. Okillam is the name of the language of the Haratin." Another Draoui examined the day previously described these figures as "some were mixed, part animals and part men, about eighteen inches to two feet in height."

A native of Ait Psech, in Akka, says "there is a language called Tinker, which is a mixture of Shilhach topsy turvey. The Haratin speak it, also the Zeneghar." He said that at Ta Punt there are, in a ruined temple called *Abniat Didoo* ("the Temple of Didoo" *), "small figures inside the building, some eighteen inches, some three feet, very odd looking, no one can understand them. They are called Patiki; and so the little people are. The little men are very ugly, and have no eyebrows, and have smooth faces. People are afraid of them."

I also tried to examine a native of Sakiat Hamra ("The Red River"), a large black Saint, probably a Haratin, who, as a diviner and fortune-teller, was all day long kept busy in the Soko, telling people how to find stolen goods, &c., which he professed to do by writing columns of figures on a wooden slate. When first asked to come to my hotel, he said he did not care to have anything to do with either Christians or Jews; but he subsequently thought better of it, or rather of the possible shilling, and came to see me. At first he gave me information as to his country very freely, until he was questioned about "the Little People," when he admitted reluctantly that *there were some hundreds of them* living near the Sakiat Hamra, at four towns, named Toubold, Oulad Kador, Oulad Haboub, and Moul Okaz; but when pressed to give further information as to them, he became very angry, and said that to do so would be *against his religion!*

A Haratin Saint of Zaouia Baraka, near Tamanart (the place

* This has been since singularly confirmed by my meeting with the description by Scylax of a similar temple, South of Mount Atlas, with representations of animals and men on its altar, which was built by *Dadalus* (Didoo?). There must, however, be many such ruins in that country, for Rabbi Mardochée met near Wadnoon with wonderful ancient remains, a high wall connecting two mountains and guarded by towers, old temples, and stones inscribed with figures of men and animals. It is a pity his journal has not been published. (See *Bulletin de Géog., Déc.* 1875).

mentioned by Rohlf) was examined. He had refused some months previously, as he still did, to speak about the dwarfs. He seemed surprised at my knowing that there were dwarfs where he lived, and said, "how do you come to know anything about them?" but he did not deny that they lived near Zaouia Sidi Baraker, and Tamanart.

A Beni Bacchar from near Massa, said, "Iouzia or Idyl is the name of the small people (four feet high), who live in the mountains of Kaleez, in the country of Akka. The small people worship Didoo Isiri, and they are the people who let Didoo Isiri down and take him back with a rope.

Ali Ben Mohammed from Warzazat, said, "My tribe, the Haratin, is the oldest people in the world, and all the gods came from there. There is a saying for riches, '*you have all the gold of Punt.*' The story is, that in the olden time, there was a lot of gold and treasures, and it is all buried in Punt. The Mountain of the Christians (Jebel el Nasara), is in the country of Akka; near the bottom of the mountain is a town called Taskadeer, and near it there is another mountain called Ben Touhad. It is said that Christians were living there once. To the South of the town of Imini the short people live, and were Christians in the olden times; they live in the Valley of Imini, and are known by the name Imini." (He refused to speak further about the dwarfs, or to answer any questions. He said he did not know where the River Dra was!)

A man belonging to the tribe of Sidi Hamed O Moussa, which he had disowned in consequence of some quarrel, was examined by Mr. Harry Broome, a native of Morocco, and said, "the name of the dwarf that died at Mogador nine or ten years ago, was Hadj Brahim Adousal, from the town of Tlata Wahaz, in the district of Ait Baha ou Dra. The name of the other dwarf was Aderdour, from Tifshrar. *Have seen many small men at Wadnoon. Adousal is their name. Hazora also is the name of the small people. You cannot tell one from the other. Some of the little people perform with the Sidi Hamed O Moussa. One of them was sent to Saffi to reconcile me to my tribe, but did not succeed.*"

A native of Ait Seribu, Beni Amral, an Ait Atta, said, "at Idautanan, not far from Dra, there are people who put up a

cross before them when they worship. They are whiter than the other people around them. The Ait Atta generally shave the face, as the small people do too. Those who shave their faces are called by the others Christians. There are dwarfs at Ahdeed, in the Ait Messad, about 1,500, and about 1,000 at Ait Messal, also at Ait Bensid, but fewer, about 500. We, the Ait Atta, do not reverence the small people very much, though when we meet one, and do not know his name, we call him Sidi Baraker. Haratin is the name of men, and Hartaniat of a woman."

Mohammed el Akoui, who belongs to that part of the Ait Atta who live in Akka, says his home is one day from Akairi, and that "there are *villages of the small people* near my country." (See also evidence of other Akouis, pp. 17, 18, and 24.)

A native belonging to the Oulad Willal of Tafilelt said that "the Madid Sabaeen are neither Christians nor Mahommedans. The little men live near the River Dora, near the town of Tinzoni, which they trade with. They have hair like that of a negro. Their colour is reddish, and they are called Touwata. Igulmim is *another tribe of small men*, near the sea, who are looked upon as saints. They are neither Christians nor Mahommedans."

A native of Warzazat said "many of the tribes of the Sahara have no religion, unless it be a worship of Didoo Isiri. The Zeneghar are not Moslems, but are people who sacrifice sheep."

In the steamer in which I came to England from Morocco, among my fellow passengers were two Jews who were natives of Mogador. There were also two Moors on board, one a merchant now living in Manchester. One of the Jews, a young man who has been living in Manchester for several years and speaks English fluently, said freely, without being questioned, that he had often seen the old Baraker that died at Mogador eight or ten years ago. "Have often heard of these dwarfs, and that they come from near *Ophiran* (spelled by Mardochée, *Ofaran*), but the Moors would not talk about them. 'God has sent them to us. We must not talk about them' they have said to me, when I wished to find out something about this race. The Moors worship the dwarfs, and are very superstitious about them."

The other Jew, a wealthy oil merchant, said that he remembered the dwarf at Mogador. "He was a great saint among the Moors." A Moor from Fez, a merchant, who was on his way to Manchester to reside there, said he knew two dwarfs at Fez very well, and that one of them was but little over three feet in height. He would not admit that the dwarfs are looked on as saints by the Moors.

A few days ago I called on a gentleman in the city, who is well known in connection with Morocco trade, and who said that he was a busy man, and had not had time to read what had appeared in the papers as to the Atlas dwarfs, but he said he had a Moorish servant, whom he would send to me. He however did not do so, but subsequently explained his neglect by the fact, that the Moor, when questioned, had proved very unsatisfactory, for the man, who is a native of Northern Morocco, when asked by him if he had ever heard of a small sized people in Morocco, said that there were tribes of them in the Atlas; but he added, "there is a saying among us about them, that *they have only one eye*."* It therefore seemed useless to him to have any more conversation with the Moor on the subject.

The gentleman, in question, remembered that there was a clerk, a native of Mogador, in the office, and called him in, and asked him if he had ever heard of a race of dwarfs in Morocco. The clerk replied that he had often seen, several years ago, an old dwarf saint at Mogador, and had heard that there were tribes of such people somewhere in the Atlas.

The following is the statement of a Moor made October 1st, 1891, in presence of H. W. Bates, Esq., Assistant Secretary of the Royal Geographical Society:--

"I am thirty-two years of age; about seventeen years, as a seaman, I frequently visited England. I married in England; have been at Tazzawalt; I went there when I was nine years of age for a short visit. Have been at Mogador about four years. There are some small people in Haha, about four feet high; reddish people, different from others. They (the Dwarfs) are *Akka* people, but *it is not lucky to call them by that name*. *There are thousands of them to the South*. They call them Sidi

* See Mr. W. B. Harris' letter in Preface. The Nubians apply the same myth to the Akkas of Equatorial Africa, see "Heart of Africa," II, 123.

Baraker. The people like to have them in towns, as they are lucky and bring good luck. Have seen them at Schedma, Terudant, and Tazzawalt; have been forward and backward, to and from Morocco. I often saw and spoke to an old Sidi Baraker who died at Mogador ten years ago. People passing him often kissed his hand or his shoulder. The Moors think it unlucky to talk about these Barakers. They tell you how to find money, and know more about the stars than other men. The Dra dwarfs are called Hartani or Haratin; also Jed-jedi ('The Fathers of our Fathers'); in Shilhach, *Jed-ibwa*."

When again examined by me he said, that "the outside people who perform with the Sidi Hamed O Moussa, do not belong to that tribe, who are acrobats from father to son.' There are dwarfs on the Dra. There must be *many thousands of these dwarfs* altogether. One of the ostrich hunters used often to come to Mogador to sell ostrich feathers. He lived East of the Dra. Some of the dwarfs are shoemakers and good smiths. They know more about the stars and hidden treasures than other men."

DWARF RACES AND DWARF WORSHIP.

[The following consists of portions of my paper read before the Oriental Congress, which appeared in the *Times* of September 3rd, 1891. The parts which referred to early dwarf races in America and the West Indies were not reported, nor that portion which traced the wide spread belief in the Old World, and in the New, that the first Creation produced only monstrous or malformed mortals, to the existence of early dwarf races. The evidence which was relied on as to the existence of dwarfs in the Atlas, and which was submitted in MSS. to the Congress, is now printed for the use of those who may be interested in the subject.]

The singular, and at first sight incredible, fact, that the existence of a race of dwarfs, under four feet high, in the Atlas Mountains, only a few hundred miles from the Mediterranean, has for 3,000 years at least been kept a profound secret by the natives, was first brought to the notice of the scientific world by a paper of mine, read in my absence, at the Bath meeting of the British Association in 1888. The information which had been collected by me was confirmed by that subsequently obtained at Tlemçen, Algeria, by Miss Day, and at Tangier by the Right Hon. Sir John Drummond Hay; but it seemed prudent to defer publishing the paper until the point could be cleared up—why do so many of the Moors dread strangers knowing about this pygmy race?

After a lapse of two years I was able to visit that country early in November last, and remained until June 10, seven months in all, and during that period managed to collect very conclusive evidence both from natives and from Europeans who resided in that country.

In Equatorial Africa it has been observed with interest that the larger races near the dwarfs resemble them in colour. In the Dra Valley, South of Mount Atlas, the dwarfs are called "the Little Haratin." "The Large Haratin" (or, more properly, "the Larger"), who were known to the ancients as the Melano-Gætuli, or the Gætuli-Daræ, *i.e.*, Dra-Gætulians, have a reddish-black complexion from intermarriages between the dwarfs and a Nigritian race, or a yellowish colour from a cross between the dwarfs and light coloured tribes.

The larger Haratin are generally about five feet high, though

many tall men among them are to be found. In Sus, which lies between the ocean and Dra and Akka, the dwarfs are called Aglimen, and their offshoots are rather a small race with a light red complexion, a tribe of acrobats called Ait Sidi Hamed O Moussa ("the tribe of our Lord Hamed, the son of Moses"), with whom the dwarfs perform in Southern Morocco, avoiding the coast towns where Europeans are. These acrobats from Morocco, who are smiths and tinkers, are, according to Brugsch Bey ("Egypt under the Pharaohs," vol. I, p. 5), represented on the monuments of the Fourth Dynasty as performing in Egypt! How long previously they had been known to the Egyptians cannot be conjectured. No doubt centuries, perhaps thousands of years, nor is it likely that they limited their wanderings to Egypt. They probably found their way to the Southern and Northern shores of the Mediterranean. Troy then did not exist. The Greeks were savages.

The Sidi Hamed O Moussa, who is referred to by Mr. Hunot, told me an amusing story of an unprofitable performance of his troupe near a village of Daggata (Black Jews), not far from Timbuctoo. The acrobats were surprised at nobody coming to see their performance. But they were still more surprised when they discovered that the whole population of the place had run away, believing that the acrobats were jins and imps who were amusing themselves. This will show what a profound impression must have been made by these acrobats, if they found their way to Greece at the remote period when they were depicted on the monuments of Egypt.

The dwarfs of Mount Atlas are called Patiki ("ancestors"), Pati or Pata meaning a "father," and may be the dwarfs whose grotesque images were called by the same name—Pataeki, and the Cabeiric worship of which may have been an importation from the Phœnician colonies south of Mount Atlas.

It is worthy of note that the scenes of nearly all the earliest myths of Greece are laid in Mount Atlas (called by the natives Ida-na-Dauran or Ida-Dran—i.e., Mount Taurus), or in the Island of Crete, the first landing place for immigrants from Libya. Many are the traces of that migration in Crete and its myths. For instance, Ida is a not a Greek but a Shilhach word, the equivalent of the Latin *Mons*. There are scores of Idas in

Southern Morocco, though few, if any, north of the Great Atlas. The Greeks may have mistaken the Shilhach word for a "mountain" for a name, and thus have made their mythology centre in Mount Ida—*i.e.*, Mount Mons. The caves at its base became the workshops of mysterious cave dwellers, who established there their magic forges, and were called Idæi Dactyli;* and were so revered that they were included among the great gods, the Cabeiri, sometimes called in Greek Apatæki. It is somewhat startling, in this late age, to meet south of Mount Atlas with original versions of familiar Greek myths. We may from many others select one which was a very notable one among mythologists. Mohammed-ben-Ibrahim, a Beni Bacchar, of Massa in Sus, says, "Theba is to the east of Paradise Mountain" (a hill near the source of the river Did). "It was built originally by Kadmon; Kadmon is the man who bought the ground by the size of a cow's skin, and who brought people in boxes to Ta-Punt, and took others back. He was in the habit of hiding the cows under the ground."

Probably on both sides of the Atlantic the ancient dwellings cut in cliffs were made by dwarfs. The little race to the west of "the sandy ridge" south of the Atlas, who captured the Nasimonian explorers, are called by Herodotus Troglodytes. The cliffs of the Atlas Mountains are frequently dotted with cave dwellings which must have been used by a small race, as they are not more than five feet high. They are now no longer used, though I am told some of these dwarfs on the river Dora, or Didoo, in the Bani Mountains, near Tinzone, are still Troglodytes. They were probably the tribe of dwarfs which ancient writers say owned a remarkably small breed of horses. The ponies of the dwarfs near the Sahara are famed for their endurance and speed, and are therefore used by them in hunting ostriches. Rabbi Juda, a Shilhach Jew, of Ternata, in the Dra Valley, says, "the little people are not Moslems. It is supposed that they worship Didoo Isiri. They keep their feast by themselves. There are many of them near the Soudan; the Arabs fear them and pay to be allowed to pass through their

* The name *Dactyl* (literally "a finger"), may have meant a "dwarf," and have been a synonym of *Pygmy* (literally "a fist"). Our phrase is "a Hop o' my Thumb."

country." "Their horses can do without water for four days, and are called dwiminagh (they that drink the wind)." (*See also p. 25.*)

The dwarfs are very holy men, though they shave their faces, and do not love the Prophet as much as they should. Some say that they are Christians; others assert that they are idolaters and "worship Didoo Isiri." Sometimes I had little difficulty in getting the Moors to speak of them, though they have exclaimed with surprise, "How do you come to know anything about them?" But superstitious natives, and especially the Haratin living near Tamanart in the Dra Valley, have often cut short the conversation on my pressing them to tell me as to the numbers and place of residence of the dwarfs, &c. One said, "It is a sin to speak about them to you. I shall say nothing." Others say, "God has sent them to us. We must not talk about them." A young Jew now living in Manchester, but a native of Mogador, said that the Moors worshipped these Barakers, and would not talk freely about them to the Jews. He had tried to find out about them, but without success. He had constantly, when a boy, seen an old Baraker who died at Mogador about eight or ten years ago, and who was looked on as a great Saint, and as such was kissed on the shoulders by the Moors as they passed him in the street. These dwarfs are supposed to bring good luck to the towns where they reside, and are guardians and protectors, resembling in this respect the Palladium of the Trojans. If strangers were to succeed in carrying them out of the country, good luck would depart with them. It is probable that some such superstitious belief was at the bottom of the difficulty which puzzled and baffled Schweinfurth in his attempt to get a sight of the dwarf Akkas of the Monbutto country, the king of which sent away by night his regiment of dwarfs, so as to keep them out of the way of his visitor.

In Europe and Britain the dwarfs of early ages are remembered as smiths, artificers, and magicians, but no one has conjectured where they can have come from. If the Dra was, as it is believed by some to have been, a great prehistoric workshop, the Birmingham of the Bronze Age, the problem could be easily settled. The little and the larger Haratin are still great workers in metal, magicians and potent doctors, whose staple

remedy seems to be safe if not sure. They make little books which are carried about as charms or are placed in water, which has marvellous virtues that can cure all the ills that flesh is heir to. Wherever the Haratin went they must have "astonished the natives," as they wear a peculiar haik, which has a large eye on its back, about a yard in length. It is probable that the earliest traditions of Greece described wandering bands of masons and smiths as "the men with the eye," which in time may have become "the men with only one eye"—the Cyclopes. A *khanif* such as they wear is now in my possession. The skill of the modern Cyclops is devoted to sinking deep wells. The well-sinkers of Morocco come from the Dra to the cities North of the Atlas, and are still to be seen wearing their Cyclopean haik.* In Northern Morocco there is a belief that there is under the ground a race of little men who can be heard at work. Two centuries ago it was said that this belief existed also in Wales. "Robert Kirk, minister of Aberfoyle," in his work published in 1691 on "The Secret Commonwealth," which treats exhaustively of "the subterranean people," their appearance, habits, dwellings, &c., says (p. 14), "Even English authors relate of Barry Island, in Glamorganshire, that laying your ear unto a clift of the rocks, blowing of bellows, striking of hammers, clashing of armour, filing of iron, will be heard distinctly ever since Merlin enchanted those subterranean wights to a solid forging of arms for Aurelius Ambrosius and his Britons, till he returned. Which Merlin being killed in battell, and not coming to loose the knot, those active Vulcans are ty'd to a perpetual labour." The mention of these little Vulcans reminds us that the father of the gods, the oldest of all, Vulcan or Patah, the eighth of the earliest system of Egyptian deities, was a Patæcus, and was represented as a dwarf. Classical mythology has made Vulcan lame and deformed, while his workmen "the seven Cyclopes," were supposed to represent the earliest race of men, those progenitors of mankind whom the Hindoos worship as the Pitris. If he, the greatest, was a dwarf, the other seven must also have been dwarfs. What a beginning for the Gods of antiquity—seven dwarf masons with their Pygmy master-mason! Well may the

* Dr. Oliver says that the "all-seeing eye" is a *Masonic* symbol!

Haratin boast, as their ancestors, the old Atlantes, did, that they are the oldest people in the world, and that all other nations got their gods from them.

The following additional notes may be of interest:—

Professor Sayce in his excellent note on Herodotus, B. III, Ch. 37, says, that Ptah is represented as a dwarf (see also Rawlinson's and Kenrick's notes); and Egyptologists admit, that the oldest type of the Divinity in Egypt was that of *Ptah*, "the Creator" (identified by the Greeks with their Hephaistos, "the Architect of the Universe").

He also points out, what I think is a new idea, that from the name Ptah, or Patah, is derived that of *Pataeki*; and that those little known groups of divinities called Pataeki or Cabeiri were sometimes classed together. But there is a confirmation of his view of the connection of names between Patah and Pataeki in the remarkable fact, that *Patah and the Pataeki were dwarfs*. Nor was this earliest form of the Godhead, the deification of Pygmies, confined to Egypt, for Selden says that all the greatest gods of Palestine and Syria were *Pataeki*, and he shows that little images of them were supposed to bring safety and good luck, and were placed on prows of ships by the Phoenicians, while the presiding Genius and protector of the banquet table of the Greeks was an image of a Pygmy Hercules.

Probably in Rome they were the venerated Penates, who were classed among the Cabeiri, and were household gods which, under different names, were worshipped among so many nations of antiquity. It was, perhaps, a feeling that it was unlucky to speak of these Pygmy Deities, that has thrown a cloud of mystery over the Cabiric Divinities of antiquity. Movers, in the first chapter of his *Phönizier*, says that that group of deities called Dactyls, Cabiri, Corybantes, and Cyclopes, were similar to those old Germanic divinities now known as Kobolds. I had not read this passage when I suggested that they were like our Fairies and Brownies. The Monbuttoo regard the Akkas "as a sort of benevolent spirits or mandrakes who are in no way detrimental." (See "Heart of Africa," ii, 145.) A reference to Mr. MacRitchie's interesting little work, "The Testimony of Tradition" (Paul, Trench, and Co., 1890), pp. 131-137, shows that the memory of a dwarf

race of smiths was once revered by the Irish, whose old "God of the Bru of the Boyne," seems to have been a Vulcan.

The seven companions of Vulcan, his masons or workmen, the Seven Cyclopes, who, as we have seen, are included among the dwarf Pataeki, derived their name from their having had only one eye each. The same myth is related about the Arimaspi, and they too, strange to say, were workers in metals or a mining race; and is still told, as we have seen (*see* Preface and p. 33), of the dwarfs both of Equatorial Akka and of Akka in the Southern Atlas. Writers on the the Isle of Man and the Highlands seem to agree that the Fairies represent an extinct dwarf race. Mr. MacRitchie seeks for existing representatives of it among the Eskimo, Laplanders, and even the distant Ainos. It is possible that we may find some survivals of this race of dwarfs without going as far North as the Arctic regions, or as far South as the Albert Nyanza or the Congo.

We need not regard with incredulity, or "with a disdainful smile," the veneration of the Moors and of the Monbuttoo for these dwarfs, for the very same superstition still exists among some of our peasantry, though it is now between one and two thousand years, at least, since the dwarf race in Britain died out, and was represented by "the Little People," that haunt the fairy "brows," or mounds of Wales and Ireland. "I am a Welshman," writes Professor Sayce, September 27th, "and was brought up in a Welsh village, so I know that the Kelts do not like to mention the fairies. My own nurse's brother had been carried off to fairy-land for a year. Do not forget that the Basques have a Cyclops myth of the one-eyed Tartaroa. You will find the picture of a dwarf from the 12th Dynasty Tombs of Beni-Hassen, given in Wilkinson's "Ancient Egyptians" (Birch's Edition), ii, 70."

If any practical joker were to visit (after due notice of his coming and its professed object), all the "fairy mounds" in secluded districts in Wales and Ireland, and were to pretend to go through a form of exorcising and banishing "the Good People" from their ancient homes, he would create a storm among the peasantry that would rather astonish him.

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